4: Joseph et al D, E-5 (1942-1943) 1949
NU28 Papago NU28

PLATE IX

222
417
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Jane Chesby

a) Picking the fruit from the giant saguaro

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516

Jane Chesby

b) The fruit goes into an olla for cooking

AT THE CACTUS CAMP

[p. 75]

4: Joseph et al D,E-5 (1942-1943) 1949
NU28 Papago NU28

PLATE X

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417

Reconnaissance R. Spicer

a) On the dance ground

Reconnaissance R. Spicer

b) Eating in the feast house

AT A FIESTA

[p.83]

5: Castetter & Bell N-5 (1938-1940) 1942
NU28 Papago NU28
Pima NU29

Fencing

Font[17] referred to the Pima fields being fenced in with poles and laid off in divisions, but this was, of course, long after the entrance of the first Europeans into the area. Similarly, in 1846 Emory[18] noted the fences were of sticks, wattled with willow and mesquite, and Bartlett,[19] a few years later, said their fields were generally fenced with crooked stakes, wattled with brush, chiefly mesquite, although he saw, at long distances from any village, large patches of wheat which were not enclosed. Aboriginally, Piman fields were never enclosed since there were no domesticated animals other than the dog. When a Papago patriarchal family developed a new agricultural settlement, each family head secured a field to care for himself and his sons, marking its corners with large stones or stakes. The first Pima fences were of interwoven willow, mesquite or other branches, supported by cottonwood, mesquite or willow poles, and these surrounded the land of a whole community rather than individual plots. Each family knew its own lands by their characteristic borders and ditches. At present, Pima, and to a less extent Papago, fields are enclosed with barbed wire. Pima fields were generally rectangular and arranged according to the supplying irrigation canal, and each family received a plot of the same width but varying in length. Formerly the land of either a Pima or a Papago was ordinarily in one continuous strip rather than in scattered patches, although this has become modified, particularly among the Pima, due to trade and sale of land among the Indians themselves. There are a few recorded instances, however, in which a Papago family anciently owned land at two different Fields. Pima plots were contiguous, there being no vacant land between farms unless a piece were too high for irrigation or unsuitable because of soluble salts. Since floods

[17] Bolton, *Anza*, I, 265; IV, 43.
[18] Emory, *Notes*, p. 83.
[19] Bartlett, *Narrative*, II, 235.

5: Castetter & Bell N-5 (1938-1940) 1942
NU28 Papago NU28
Pima NU29

Papago did not hoe their tobacco, although in one village it was said to be a customary procedure. However, each time the grower visited his patch, he removed the protecting branches, loosened the dirt and hilled it around the plants by hand before replacing the branches. Pi Pa 249

It was the common Papago practice to keep animals out by building a fence around the patch, usually of creosote bush or mesquite posts, with thorny cholla cactus between, although in one village we visited the spot was not enclosed. The Pima never specifically fenced their tobacco, but if the plot were in the corner of a field planted to another crop, the entire field might be fenced. When Papago plants had come up, creosote bush branches were stuck in the ground around them for protection and shading, but when the young plants were partly grown the branches were removed. As nearly as could be determined this tobacco was called "under-the-creosote-bush tobacco" because it was always grown in a place where creosote bush was abundant; it was not planted in ashes by either Papago or Pima, as was done by some tribes. The same plot was used by the Papago for growing tobacco year after year, as long as it did well there. When it ceased to do so a new plot was selected. Pima practice was the reverse, for tobacco was rotated. Manuel Lowe said no volunteer plants came up, but this would be unusual if *N. rustica* were always the species grown. The soil was never fertilized by either people. Pi Pa 249 411

Both Papago and Pima knew that leaves on the plant were mature when they began to turn yellow or brown, and picked them progressively as they ripened. Among the Papago, the first leaves ripened and were gathered before sahuaro harvest, and the rest would be left until after the sahuaro season. Pima tobacco required about ten weeks to produce the first mature leaves, and the patch as a whole was not harvested until after the sahuaro fruit was gathered. Leaves of the first picking were larger, but not of better quality, than those of later ones. The mature leaves were Pi Pa 249

6: Densmore E-5 (1920) 1929NU28 Papago NU28

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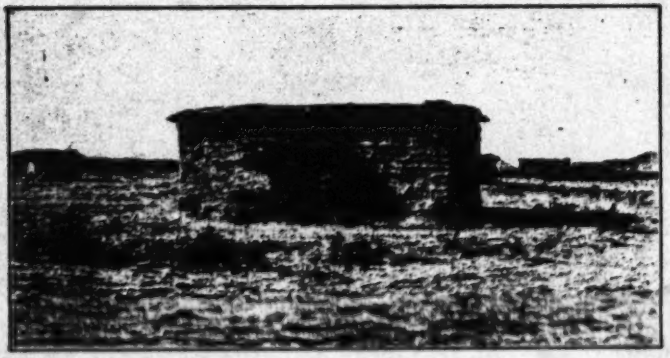
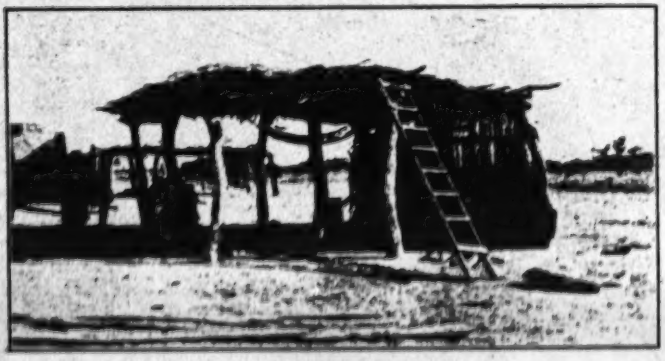


a. House in Santa Rosa village



b. Ramada in Santa Rosa village

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c. Enclosure around water hole in Vomori village

6: Densmore E-5 (1920)1929 NU28 Papago NU28

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417

a, Thatch on which cactus fruit is dried

b, Place where cactus fruit is boiled

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c, Lodge in which tiswin is made

16: Hayden U-5 (1936) 1937 - NU28 Papago NU28

THE VIKITA CEREMONY OF THE PAPAGO

By Julian Hayden

796 In November, 1936, a dance, marking the end of a four year period, and apparently combining a harvest ceremony with a rain dance and possibly a commemoration of the sacrifice of the children, was held at old Santa Rosa, Papagueria. The dance, scheduled for 1935, but for some reason deferred till 1936, began November 1 at old Santa Rosa and continued there for ten days. On November 11 a ceremony was held at the shrine of the children, west of old Santa Rosa. A second ten day dance began there on the twelfth, reaching its climax and its end on Saturday, November 21. The following is an eye-witness account of events taking
114 place from twelve noon Friday, the 20th, to the end at four PM, Saturday, November 21.

Our party, composed of Charlie R. Steen, Junior Naturalist, Southwestern Monuments, Isabelle Pendleton and Julian D. Hayden, of Pueblo Grande, Phoenix, Arizona, reached Anegam, a large Papago village about two miles north of new Santa Rosa, at twelve noon on Friday. Stopping on the south border of the village, we heard singing and jangling of
[493] bells in the brush nearby, and saw wagonloads of Papagoes in holiday dress driving into the brush in the direction of the singing. A passing vaquero told us that it was permitted for white men to witness the dancing, so we followed a trail through the mesquite into a clearing, in which stood a dozen or more wagons, each with its family sitting in it or standing nearby.

796 In the clearing was a circular enclosure of tall arrowweeds, about
[417] ten feet in diameter, with an opening on the east side. A group of eight masked and costumed men was dancing in front of this enclosure, attended by a line of thirteen male singers, in work clothes, each man or boy with the half of a gourd tied over his face. Within the enclosure were several old men, also in work clothes, who apparently supervised the distribution of the articles carried by the members of the chorus. These, with an old man outside, seemed also to direct the dancing, correcting steps and gestures.

COSTUMES

796 Since the costumes of the masked dancers were the same, except for
292 minor individual variations, as those worn on Saturday, they are described
536 now. All wore great headdresses of turkey tail feathers, arranged in a
[237] clump tied to the top of the masks. Long feathers, one on either side of the clump, made by tying two or more feathers end to end, with white and in some cases red downy plumes tied to the upper ends, stood erect and waving above the headdress proper. The sack-like masks of deerskin or canvas had small eyeholes and a mouthhole, reached down over the shoulders, and had deeply fringed lower borders. The faces of these

VIKITA CEREMONY OF THE PAPAGO (CONT.)

796 534 were forming thus in procession, boys and men, not in costume, brought out bull roarers, and these formed the vanguard, keeping the bull roarers whirling continually.

These bull roarers consisted of two pieces of wood, each about 18" long and about ¼" thick, an inch wide at the upper end and two or more inches wide at the outer end, which was cut to a short point. The pieces were attached to each other by a heavy cord five or six feet long. The sticks were painted, usually with red ochre, with geometric designs in white on them, of hachuring, diagonal lines, diamonds, or bands. A few were painted with white clay, with red decoration.

796 [492] The wagons fell into line behind the dancers and chorus, some twelve or fifteen of them, dogs and colts trailing along, young bucks on horseback riding up and down. A little over half way to old Santa Rosa the procession halted, and the dancers and chorus marched into a field to the left of the road. Here they rested a few moments, while the men got water to drink, and then sang and danced there in the field for about half an hour. Dancers and choristers alike broke ranks as they pleased and went into the brush, resuming the dance when they returned. The chorus did not march during this dance, although the song was the same as before, but formed in two lines facing each other, one on either side of the framework, which had been laid on the ground. The dancers were grouped just to the north of the ranks. We did not see whether or not the chorus carried any objects during this dance. At the end of this time the procession formed again and resumed its way, preceded by the men and boys with bull roarers.

Just before reaching the plaza at old Santa Rosa, the procession stopped, the wagons going on to the dance ground, the dancers and chorus remaining in formation while girls came running with blankets. They held the blankets up, apparently to shield the dancers from view of the crowds in the plaza. After a wait of half an hour or so, the dancers moved to the north edge of the plaza and halted again, still screened by the blankets, which were held before and about the group during this last short march.

Another group of dancers was gathered on the opposite side of the plaza 300 yards or so to the south, screened behind brush.

We were told by Papagoes that a similar dance was held that noon both in old Santa Rosa and in new Santa Rosa, and that both the Anegam and old Santa Rosa groups were now waiting for the new Santa Rosa group to arrive. During this wait the Anegam men lay down on the ground and rested.

796 417 The dance ground here was laid out between two NW-SE trending lines of houses, a hundred or more yards apart. A square enclosure of cane and tall arrowweed, neatly tied between horizontal poles into

VIKITA CEREMONY OF THE PAPAGO (CONT.)

walls about eight feet in height, had an entrance in the centre of the east side, and was oriented so that the sides lay NxS, ExW, respectively. This enclosure was about 30' along each side. Directly west of this and probably fifty feet away was a lean-to open to the east and west, measuring perhaps 12' across the entrance, and 10' deep. Between this and the enclosure was the dance ground proper, about which the chorus marched in a circle about 30' in diameter, as described below. 796 417 [343]

In front of the entrance to the enclosure, distant 30' or so, was a great pile of mesquite logs. About three P.M. small groups of gaily dressed women and girls, one group from the Anegam villagers and one from the old Santa Rosa, ran to the pile of wood. Each woman took up a piece and ran to the enclosure and left it, running out and making a complete circuit of the enclosure before running off the dance ground to her own people. This was done to the accompaniment of much laughter and gaiety among the crowds of women and spectators. Later, just before four P.M., and the beginning of the dance, after the new Santa Rosa dancers had arrived, this was repeated. 796

Meanwhile, many wagons had arrived, ranging in a great crescent about the west side of the dance ground, with the lean-to as center. School busses full of children from Sells Day Schools drove up, and several truck and trailer loads of Papago cotton pickers, brought in by white men from the direction of Casa Grande. [493]

At four P.M. the new Santa Rosa dancers and chorus, who had arrived shortly before, drew up in front of the enclosure, where they were joined by the local dancers and chorus. The Anegam group moved up to within 30 yards or so and halted. A crowd of men, mostly young men and a few boys, assembled, all with bull roarers, and raised a tremendous noise. The combined groups of dancers then trotted and ran around the enclosure several times, accompanied by the wielders of the bull roarers as well as by men and boys who ran alongside, laughing and shouting. The dancers clowned all through this, shaking their bells and cutting up in comical fashion. [522]

The choruses of the two groups dashed inside the enclosure, without running around it, carrying their equipment, and remained inside. The Anegam group joined in after the others had made several circuits, the chorus going directly inside the enclosure.

Then, the choruses inside, the dancers outside, singing began within. It seemed the choruses remained separate inside the enclosure, one in the SE quarter, one in the NE, and one in the NW quadrant. These choruses sang the same song as that sung at Anegam, but not in unison, each chorus singing independently of the others. The masked dancers outside stationed themselves in groups, one outside each corner within which a chorus was singing, and kept time, shuffling and stamping and jumping, to the chorus opposite which they were stationed. Dancers [533] 796 534

17:Castetter & Underhill N,E-5 (1931-1934) 1935
NU28 Papago NU28

The small succulent plants used as greens grow near the villages and can usually be gathered within a day's excursion. One informant said: "In the afternoon, my mother-in-law would say to us, 'let us go out and gather amaranth.' So I and my sisters-in-law would take our carrying nets, walk about half a mile from the camp and fill them. Then we made soup and that was all we had for supper" (the main meal). This and the other small greens mentioned are never dried and stored but, as with other fresh crops, the family lives on them almost exclusively while they last. The branches of the saltbush *(Atriplex wrightii)* are used for seasoning either in cooking or in pit-baking.

The buds and joints of the five species of Opuntia mentioned constitute a staple crop, probably because they grow so plentifully, and *O. echinocarpa* is found in abundance on the nearby hillsides.

The branches of the chollas are composed of easily detachable joints; the flower buds which develop at the tips of the branches are gathered as they come out in May. Whole cholla joints, as well as the buds, are pit-baked and dried. Women go out in parties to gather the crop, this being done with wooden tongs made of a length of giant cactus rib *(Carnegia gigantea)*, split in two. The buds or joints are collected in coiled basket bowls and brought to a central point where an old woman directs the baking. When the picking is ended, a pit is dug, stones placed in it and heated with a mesquite fire *(Prosopis velutina)*, since creosote bush *(Covillea glutinosa)* burns up too quickly. When the stones are hot they are removed and the pit lined with ink weed *(Dondia nigra)* or with grass. Next a layer of buds or joints is placed in the pit, then hot stones, then the pit filled with alternate layers of ink weed or grass and buds and covered with earth. They camp all night while the product is baking, and roast in the campfire ashes that portion of the product which has been reserved for their evening meal. The women carry home the roasted cholla

Russell (22)
222 refers to the Papagos as trading acorns *(Quercus oblongi-*
[439] *folia)* to the Pima.

The important fruit crop comes from species of cactus, and of these the giant cactus or sahuaro *(Carnegia gigantea)* is most outstanding, its ripening preluding the rainy season, the drinking ceremony, and the new year. The Papagos depend upon this fruit to a much greater extent than do any other Indian people of the Southwest, and some six hundred families gather about 100,000 pounds each year (25).

222 Every family has an accustomed camp on some slope
361 where sahuaro grows, and here they have a rough shelter, with a water jar, perhaps a metate, and a cooking pot. Cactus camp is always an occasion of jollity. It means almost the first fresh food of the year, for much of the pulp is eaten fresh; the first taste of anything sweet; and, principally, the preparation for the great drinking ceremony which is regarded as responsible for bringing the rains.

222 The picking season lasts about two weeks. The women of the camp, sometimes assisted by the men, make two trips a day into an area perhaps half a mile square, which is their acknowledged territory, visiting every cactus plant in this area once in three or four days to gather the fruit as it ripens. Each carries a bowl-shaped, water-tight bas-
[415] ket (more recently a lard pail is used) to receive the pulp. One large basket, used as a general receptacle, is propped in an ocotillo bush *(Fouquieria splendens)* at some central point.

222 The fruit of the sahuaro grows at the extreme top of
417 the shaft, which is sometimes twenty-five feet high, or at the tips of the branches, and is hooked down with a long pole made of two giant cactus ribs spliced together. For-
[283] merly the splicing was agave fiber; now it is wire. At the top of this pole, and again at a lower point, perhaps five feet down, are affixed short transverse sticks of creosote bush *(Covillea glutinosa)* or of catclaw *(Acacia greggii)* for the purpose of aiding in dislodging the fruit.